

## **IRSHAD AL –TALIBEEN (The commands for the students)**



**Mausoleum of Hazrat Sheikh Jalaluddin Thanesari**

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## **The verse Fateha (The opening)**

It is difficult Your praise and hidden Your virtues in all  
You are visible there and You are there in everything  
For every particle, you created the beginning to end  
You are Sustainer of this world and in another world  
You are Lord of the worlds and forgiver of the worlds  
You are kind and Your favour is there for all persons  
For pious persons, You are kind and merciful to all  
Your favour and kindness is there for all of them  
You are the owner settle all deeds on judgment day  
In your kind hands, the penalty and a prize is there  
All our worship is for You. Oh Lord of the two worlds  
All slaves big or small belong to you from the origin  
For our needs, your personality is kind to all persons  
You give one who calls you as You are a helper to all  
Guide us right path now, on which path who went away  
With Your graces and passed away on such path indeed  
But there will be no such way, which is ignored by You  
Which misguide persons on such way due to your anger  
This is the prayer of your slave and kind request for you  
Accept Sahwi's prayer as you are the owner of the worlds

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## Preface

In this book translation of episodes from the Urdu edition of the book **Irshad Talibeen (The commands for the students)** is

added by me upon its translation into the English edition and this book is well known and famous book which is written by Hazrat Syed Jalaluddin Thanesari and who wrote this book in the Persian language and which was translated into Urdu language by Mohammed Younus Saberi.

These episodes have been translated by me into English language from the above old book of the Urdu language and in which there are available some great achievements as well as his commands and teaching of the students of the mystic way by Hazrat Syed Jalaluddin Thanesari in the area of the Punjab and which are not yet known to the general and special persons are added in this book and which are available in a very interesting style so for this reason the readers will find great interest and attention in this matter. And for the above Urdu's book title is given as **Irshad Talibeen (The commands for the students)** for this book's English edition.

Due to the above facts and details, if the readers will start treading its first page of the book and will not stop reading till they will reach this book's last page as some interesting events and as well as other great miracles and endeavours of holy saint is added in this book and this holy saint was passed away from the world many centuries and years ago.

Even though this is a small book, but due to its importance it is so great due to the coverage of many interesting events and positive information so it is like an ocean of knowledge and information of Hazrat Syed Jalaluddin Thanesari who was passed away from the world upon doing his great endeavours and many hard tasks for the teaching and propagation of the Islamic religion and this work of Islam, he was done in the Punjab area

so this book is a great book and it will present the ocean of knowledge for the guidance of people towards the right path of Islam.

To write about this great Sufi saint and great spiritual master is not only it is difficult and but it is a very hard task as Hazrat Syed Jalaluddin Thanesari was not only a great pious personality of his time in the area of Punjab but he was also a great and famous spiritual master so, in brief, he was Qutub (highest cadre in spiritual pivot at axis) of his time in the Panjab region.

For a long time, he was engaged in religious discourses, sermons, and spiritual training of the people and he did also many great endeavours for the preaching and propagation work of Islam in Punjab and around this region and there was no such personality during his time.

### **In the praise of Shiekh Jalaluddin Thanesari**

He was a Sheikh of India and known in the Thanesar  
And whose sermons are famous for all the students



Not only his status but his commands are also famous  
So, for his book, Tariqa Salikin is world renown as well

Oh, Shah of the Sufism, you have done endeavors a lot  
So, for this reason, Islamic work is done in Thanesar

He was a famous mystic saint during King Akbar's rule  
And many of royal court members were his disciples

Hafeez is in need of your help for his book's publication  
Which he will be going to publish in the English edition

Like his book's Urdu editions it's English book will shine  
And which shine like the sun of the knowledge in the world

This book is full of references from the holy book Quran  
So, for this reason, I hope that it will shine like a sky star  
In the last Hafeez request Allah for an increase of his status  
As he was a Sufi in Thanesar who made efforts there

May Allah fulfill needs of Hafeez and visitors of the shrine  
As shah, Jalal was Sufi of time and a saintly guide of India

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## **1.Irshad Al-Talibeen (The commands for the students)**

From the venerable saintly guides of the Chistiya region and who were belongs to the heavenly abode. And among them Hazrat

Maqdoum Alauddin Ali Ahmed Saber and from him the revered personalities of this mystic chain and who have reached the ways of the system of Dhikr of Allah and thinking and by them and from their ancestors who have acted upon this method. By this method, they have got the wealth of the purification of the mind.

From the above facts and details, if the readers will start reading this book's first chapter and will not stop its reading till they will reach its last chapter as in this book some interesting events and as well as other great miracles and endeavours of holy saints are added and this holy Sufi saint was passed away from the world 46 years ago.

And in the same way they have advised to this method to students in which there are advises and instructions, especially available for *Taleb* (student) and it refers to a person who is committed to a Murshid (spiritual master) in a *Tariqa* (spiritual path) of Sufism and it is also known as a *Salik* (Arabic : سَالِك and is an initiate into the mystic philosophy of Sufism and due to this reason for the endeavour they have reached on the great status of the position as well as saintliness. And due to spirituality from the family of the Qutub (highest cadre in spiritual pivot) of the world Hazrat Abdul Quddus Gangohi and who had obtained such perfection and which is well known to all and which is like evidence of the daylight. And from him, he was benefitted very much and his name was Hazrat Syed Jalaluddin Thanaseri and who acted upon this method and who have passed destination of the mystic way in the condition of the destruction in this matter. And who has done great favour of obligation to the students that he was given shape to all his lessons. And he has

shown the students the method of mystic way of the Chistiya Saberia chain that which he was obtained from his spiritual master oral as well as practical lessons of the dhikr and thinking of Allah and on them my sheikh have complete perfection. And for them, I have tried well in this matter. And this method is best and perfect for Taleb (student) and it refers to a person who is committed to a Murshid (spiritual master) in a Tariqa (spiritual way) of Sufism and it is also known as a Salik (Arabic: سَالِك) and also and is an initiate into the mystic philosophy of Sufism in this matter.

Hazrat Jalaluddin Thanesari who has written this book in Persian language and which was the language of the knowledge of his time. Many years before to this fakir person brother Peer caliph Mohammed Ilyas Saberi who was shown this book in Lahore. And that in the year 1956 Hazrat Moulana Mohammed Hussain Moradabadi's caliph Hazrat Habib Rahaman Barq who has printed this book in Lahore for the persons of the fondness and for their benefits of the reading. And which was the same copy of the book which was available in his library.

During the year 2000 my friend who is bearing my same name Mohammed Younus Saber Lateefi Meerati and who have given me a copy of the same above book to me. And which was printed in the year 1327 Hegira as per order of Hazrat Mohammed Hussain Chisti Saberi Moradadbadi and which was printed this book in Amritsar city. In this matter he was told orally that he was visited residence of Hazrat Mohammed Hussain Chisti Saberi in Moradabad in India and he said that he was met with his sons there at that time. And they have given me a copy of the above book for me and for those who were followers of the Chisti

Saberi chain living in Pakistan and for sake of their kind favour and so for this reason I am much obliged for this kind favour in this matter.

In Pakistan as well as in the subcontinent the Persian language reading and speaking and knowing persons are very few like salt in the flour.

In the elocution meetings as well as in the Sama meetings and meeting of recitation of encomium of the holy prophet also there is no importance of this Persian language. As there are no people available who could able to understand this language of Turkey.

Upon realization of this necessity brother caliph, Mohammed Ilyas Saberi Lahore and Mohammed Younus Saber Lateefi Meerati residing at Multan have been given an order that there should be made a translation of this book in the Urdu language so that there should be there favour upon the Saberi chain of the new young generation.

The inducement of the order which came in the name of this fakir. But I know well about my knowledge of ignorance. Also, I know well about the saying in my favour about my Sheikh who was kind and who was liked by the saintly guides and sufies and who was well known and famous as Hazrat Mazhur Ahmed Saberi and who said following saying in my favour which is as follows.

“From you, there will be taken pen service by you.” So, for this reason, this fakir who in spite of his low knowledge who has accepted this order to fulfill the responsibility.

During the translation period, this endeavour was taken into consideration that the meaning and concept which was explained by Hazrat Jalaluddin Thanaseri which should be explained well in the translation of the Urdu edition. As well as the standard of the translation which should be accordingly matching and standard as per present-day and as simple and which should be easily understood by the general and special persons so the translations should be required to be done in the Urdu language in the simple as easy to be understood language.

The original Persian book which was added after the translation work of the Urdu book. Hazrat Jalaluddin Thanseri who was given the title of the Persian book as “Irshad Talibeen” and I have given also the title of the Urdu edition of the book as “Irshad Talibeen ( The commands for the students )”.

In the original book, there are not available biographical details of the Hazrat Jaluddin Thanaseri but those life details have been gathered by this fakir by different books and have added in the book of the Urdu edition.

Man is an effigy of the mistakes so if there will be left any mistake and done with or without the knowledge and which will be done by mistake and forgetfulness so for this reason so I request the readers to ignore all such mistakes in this matter. The persons of knowledge of the Persian language if they find any mistakes in this Urdu edition then they should inform this fakir so that such mistake if any which will be found and which should be corrected in the next edition of this book.

Mohammed Younus Saberi  
Nadvatal Asfia

Tughlaq Road Multan  
First Muharram 1422/ 27 March 2001/Tuesday

## **2.Hazrat Jalaluddin Thanaseri (R.A.)**

He was a disciple as well senior caliph and Qutub (highest cadre in spiritual pivot) of the world Hazrat Sheikh Gangohi and he was a scholar of knowledge of manifest and innermost. He

was a great ascetic as well as a worshipper. After passing a period of 18 years his endeavours were turned into observation. And he was able to get the real door of the success. And after this, all conditions and engrossment of the Sheikh Abdul Quddus Gangohi which were transferred into him and a world were benefitted by him. And among most of them who were reached to the status of completion.

In spite of engrossment of fondness of ecstasy, he was strict in all kinds of worships and rules of the Islamic law. It means he has complete knowledge of the Islamic law and mystic way. For a period of 80 years, he used to read one complete Quran on a daily basis and in this way his perfection is evident. In the history books of India, it is stated that “ When emperor Akbar in the year 989 Hegiria came to visit Thanaser to put down of the revolt of his brother Abdul Hakeem and then at that time he arrived in Punjab on the 2nd Muharram and he was camped in Thanaser city.

Emperor Jalaluddin Akbar who was arrived in the shrine of Hazrat Shah Jalaluddin and who has a discussion about realities and knowledge of the God with Shah Sahib for a long period of time. At last, upon indication of the emperor, Sheikh Abul Fazal has asked with him “ What is the cure of the pain of the love and what is the shortest way to reach the destination.”

Upon hearing this there was prevailed the condition of lamentation upon him and he was given reply to this question in a practical way. And he has recited the following Persian couplet.

آه استغنائی دلبر آه آه      کز تعظیم بست بر کونین راه



It is meaning and interpretation is that “There are regret and sorrow of the beloved for negligence and carelessness and due to manners, dignity and majestic and who has closed down the way toward his side. It means due to respect and due to dignity of the majestic of the beloved, the lovers could not reach in the presence of the beloved for this reason.”

Hazrat Jalaluddin Thanesari who was a great scholar of his time. And who has complete skill on the Islamic affairs and Islamic way of life. And he was with his ability of the deliberation in this matter. He has with his perfection of the knowledge of the Islamic economy. He used to write complete solution of the problems upon his deliberation in the favour of general persons. So for the reason research scholars who came after him who will mention in their writings about his solutions of the problems and by mentioning and quoting references of his books and his writing in their books for this reason.

With the name of “Tahqiq Arzi Hind” and which is a permanent magazine which he has written by him. And the ideas which were mentioned in the above book which were approved by Moulana Mohammed Ali Thanavi Shah, and Abdul Aziz Mohadis Dehlavi . Till the present time authors and research scholars who also express their confirmation in this matter for this reason.

A copy of the manuscript which was in handwritten of the above book which is found in the British Museum in London. And many of its references and quotations which are available in the books of the present age like Islam Ka Eqtesadi Nizam ( The Economic System of the Islam ), and Islam Ka Arzi Nizam (The Islamic Land Record System ).

By writing the magazine *Irsahing of talibeen* ( The Commands for the students) he was created a stream of spiritualism. And from which the people who are connected with the chain of Saberia, as well as other Muslim persons, have benefitted in this matter. Thanasir (Krokshestar) which is near to Delhi. The Sheikh of time who has spent his of life of 95 years in this area in the engagement in the education and propagation of Islamic religion. And he has left this mortal world on the 14th Zil Hajj in the year 989 Hegira. And Hazrat Abdul Quddus Gangohi has said that “If Allah will question him what you have brought there then he will present there Jalaluddin and Rukunuddin.”

### **3. Irshad Talibeen (The commands for the students)**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلْحَمْدُ لِلَّهِ الَّذِي أَعْطَى الطَّالِبِينَ شَوْقَ لِقَائِهِ وَأَيَّدَ لِلشَّاقِينَ  
ذَوْقَ رِضَائِهِ وَالَّذِي جَعَلَ ذِكْرَهُ أَعْلَى حَيْثُ قَالَ فِي كَلَامِهِ الْحَمِيدِ  
وَلَذِكْرُ اللَّهِ أَكْبَرُ وَخَيْرٌ وَسَبِيلُهُ إِلَى إِنْجِلَادِ الْقَلْبِ حَيْثُ قَالَ حَيْثُ  
الْمُحْتَبَى لِكُلِّ شَيْءٍ مُصْقَلَةٌ وَمُصْقَلَةُ الْقَلْبِ ذِكْرُ اللَّهِ تَعَالَى  
وَالصَّلَاةُ عَلَى رَسُولِهِ الْمُصْطَفَى مُحَمَّدٍ الَّذِي أَرْسَلَهُ بِالْهُدَى مُبَيِّنًا  
مَنَاجِمَ الْوُصُولِ لِلْوَالِدَةِ الْحَنِيفِيَّةِ الْبَيْضَاءِ وَالسَّنَةِ الشَّرِيفَةِ الزَّهْرَاءِ  
وَعَلَى آلِهِ وَأَصْحَابِهِ الَّذِينَ أَتَّسَوْا قَوَاعِدَ الدِّينِ وَعَلَى إِلِهِ أَجْمَعِينَ

Due to grace and help of Allah this lowest and fakir who was translated and compiled the book of the Hazrat Jalaluddin Thanaseris' sermons about invoking God's name and recitals and given its name as "Irshad Talibeen."

For these Dhikrs which were advised by Hazrat Jalaluddin Thanaseri who was the spiritual master of right path and reality, as well as he belongs to holy persons of Allah. My kind Sheikh and my spiritual master who was Qutub (highest cadre in spiritual pivot) of Qutub persons as well as who was Sheikh of saintly guides Hazrat Sheikh Abdul Haq Gangohi Hanafi Chisti Saberi and who advised to the peoples about the religion and faith.

مَتَّعَ اللَّهُ الطَّالِبِينَ بِطَوْلِ بَقَائِهِ

(The pleasures of God for the longevity of survival of the students.)

I have gathered all his advises and sermons for the benefits and sake of the true students. So that they can remember this fakir after me in the recitation of Fateha verse.

حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ الْغَمُّ الْمُسَوِّدُ وَالْغَمُّ النَّصِيبُ

1. For everything, there is Saqil (burnish or cleaning item ) thing is there and for the burnish of the human heart there is of the Dhikr of Allah. So You should understand that

وَقَفَّكَ اللَّهُ تَعَالَى عَلَى كَلِمَةٍ وَأَوْصَلَكَ إِلَى مَعْرِفَتِهِ

and its meaning and interpretation are as follows.

There should be required seeking the knowledge of Allah and demand of love and all aims and as well as other ultimate aims from the personality of Allah and which is capital. May Allah give divine help so that you can seek Allah and his intimate knowledge.

The creation of human beings is the aim of obtaining intimate knowledge of Allah.

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِعِبَادُونَ يَعْنِي لِيَعْرِفُونِ﴾

“And I did not create the Jinn and mankind but (with the sole purpose) that they serve Me. (C51-56). It means that they should recognize Him.” And the Prophet Dawood who has requested

إِلَهِي لِمَاذَا خَلَقْتَ الْخَلْقَ

and it means "Oh Allah why did you have created the mankind.?" And he has received a reply immediately and which is as follows.

كُنْتُ كَنْزًا مَخْفِيًّا فَأَحْبَبْتُ أَنْ أَعْرِفَ فَخَلَقْتُ الْخَلْقَ لِأَعْرِفَ

And its meaning and interpretation are as follows.

"I was like a hidden treasure and I wanted to be recognized. So I have created mankind for my recognition. So that they should recognize and pay attention to me. So I have created mankind."

Dear persons

Those who have given facility of the recognition of Allah and in whose the fate and which there is given intimate knowledge of Allah. And who has selected from other creations.

So, for this reason, all wealth and graces will reach to him because and from whom this grace is lost then so, for this reason, he will not get anything in this matter. And in his fate, there is regret and loss.

مَنْ لَهَ الْمَوْلَى فَلَهُ الْكُلُّ

Because from anybody, Allah was lost and then from him, each and everything is lost. And who did not see Him then he did not see anything and then for the reason he found nothing.

6. مَنْ فَاتَهُ الْمَوْلَى فَاتَهُ الْكُلُّ

انکس ترانه دید- او هیچ نه دید + انکس ترانیاقت او هیچ نیافت

The meaning and interpretation of above Persian couplet is as follows.

"Those who did not see You then he did not see anything and who did not find anything in this matter."

It should be understood that the path of Allah is not there in the east, west, south, north, earth, sky, heaven and empyrean. And Allah's path is there.

The indication of the phrase is that the path of Allah which is not found by the movement of the footstep but except this, it can be found from the heart. Because the work of the parts of the human is worship instead of intimate knowledge of Allah.

لَا يَسْعَى الرَّحْمَنُ وَلَا سَمَاءٌ وَلَكِنْ يَسْعَى قَلْبُ عَبْدٍ لِلْمُؤْمِنِ

And its secret is known by **قلب المؤمن عرش الله تعالى** and its meaning is that the heart of the Muslim person is that which should be empty from the remembrance of unrelated things than Allah. And which should be busy in the remembrance of Allah. That heart which is busy in the unrelated things than Allah so for this reason that heart is the house of Satan. The scene of the heart is divine and so why it should be said the house of Satan as the heart.

On the student of truth, it is obligatory for the demand for the service of any friend who has passed away on the way. And who know well ups and down and also who was the leader of the following.

1. Islamic law 2. Tariqat (mystic way) 3. Reality , So for this reason such a perfect spiritual master who can guide the student of the truth. And true student upon the training of such perfect spiritual master then he will become a mannered person and persons with actions as well as a body of the good character person.

6. **وقال الله وابتغوا اليه السبيل**

7. وَقَالَ عَلَيْهِ السَّلَامُ الرَّافِقُ ثُمَّ الطَّرِيقُ  
 رهبر جو کہ دریں وادیہ ہر سوراہہ است  
 مرد سر گشتہ چہ داند کہ کجا باید رفت

Its translation and interpretation are that “ In this valley, there will be seen the way in all directions and the person who is the forgetful person and who did not know where is the way.? There is the required necessity of the guide, so, for this reason, there is required to search for the guide in this matter. The spiritual master’s long courage as well as to know his actions, conditions, as well as manners by them so that to act upon and to doing upon them continuously. And for this reason, only he can get guidance and due to the divine help of Allah slowly then he will become eligible for the court of Allah. And he will become the leader of the time.

These lines are translated from footnotes of the page and which is not available in the book and it is continued from here that the Khaja Buzrug who said that “Whatever he will see and whatever he will understand which will see in himself and which can be understood in this matter.”

Here there is an indication of verse Zuriat in part 26 of the Holy Quran and it means that “ He is hiding in your bodies whether you will not see.?3. It means in the human hands, foot, and other body parts. 4. There is an indication of holy hadith (saying of the prophet ) for which Imam Ghazali mentioned in his book “*Ahya-Uloom*”. Allah said that “Earth and sky are not having the width for Him. But in the width of the Momin (faithful) person’s heart is such that in which He (Allah ) can be accommodated in it.



From the sayings in the human there will be benefits and return as well as names of attributes of the Allah but even also prettiness of personality will be there and it is an indication in this matter and while confirming the view of Tabrani and who says which is as follows.

ان الله انيه من الارض انيه ربكم قلوب عباد الصالحين

It means Allah is utensil of the earth and sky. And Allah's utensil is the heart of the holy persons.

نظرے بسوئے خود کن کہ تو جان دلربائی      مگن ب خاک خود را کہ تواز بلند جائی  
تو چشم خود نهانی تو کمال خود چه دانی      چون نراز صدف بروں آ که تو بس گر انبھائی

Its meaning and interpretation are that you should be recognized that you belong to higher grade place and so do not put yourself in the dust as you do not recognize yourself. Like pearl come out of the outer shell and recognize your value.

سایہ یزداں بود بنده خدا      مرده ایس عالم و زنده خدا  
دامن او گیر زود تر به گمان      تارهی از دامن آخر زمان  
فقر خواهی از صحبت حاصل است      نه زبانت کار می آید نه دست  
دانش انوار است در جان رجال      نه ز راه دفتر نه ز قیل و قال

Its meaning and interpretation are that this world is not eternal and Allah is only immortal and in mankind, there will find prettiness of Him. To avoid the horror of the day of the judgment to catch the edge of the shirt of such person who belongs to Allah and there will find indigence only by his company and which will not be found by the help of the tongue and hand. Due to this reason, there will come ink of the wisdom among mankind. And



which will not be found in the books and criticism and there is indication here toward part sixth of the Holy Quran.

6. يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ

Its meaning and interpretation are that “Oh people of faith fear of Allah. And toward him demand intercession and engage supreme effort in his way. So that perhaps there will be the salvation of you. Understand here by intercession which is referred for the perfect spiritual master and before it there is mentioned about faith and to safeguard from prohibition.

چشمه‌ها را چار کن در اعتبار یار کن با چشم خود در چشم یار  
7. سِرُّهُمْ شُورَىٰ يَخْوَانُ اَنْدَر صَحْفِ یار را باش و مکن از ناز اُف

To understand that the start of this way is from Islamic law so for this reason fulfill all obligation, necessary, tradition of the holy prophet , suspects and also for your sustenance, residence, and to keep your body legal and illegal and doubtful, and the impurity from call of nature, and pollution resulting from coition to be keep pure from them. And to keep clean your five senses and this thing which is Jawarah (limbs and organs of the human body) and due to its sins it is called purity and all these matters are called Islamic law.

After this there is mystic way which man should keep his heart from bad manners like love of the world, love of lust, greed, pride, spite, jealousy, malice, miser, etc. and should have kept with him good manners, like truth and cleanliness, tolerance and generosity, favour and faithfulness, kindness with the mankind as well as good behavior, and one should décor himself with dealing of the truth. And which is called Gardish. And should think this as a change of manners. And this is a great thing.

Because without it there will be not available the wealth of the Islamic religion. The man without religion who could not walk upon the right path. Also in this work, there is required solitude and loneliness. So that in these deeds there will be the available continuation and as well as there should not happen disturbance in this matter.

#### 5. سخن بآکس مگو الا ضرورت + خلل تادر نیفتد در حضورت

Its meaning and interpretation are that one should not talk with another person un-necessarily so that there may happen disturbance in the place of your presence and after there is the way of reality and intimate knowledge of Allah. And which is secret matter of the chest of the Arif (mystic) persons. And about it, they will give information on this matter. And this is meaning of the Islamic law and mystic way. And which is its marrow and that is its skin.

#### حقیقت راه حق سر نهانست + درون جان و بیرون از جهان است

Reality is a hidden secret and which is in our soul and which is out of the world.

The explanation of the above five points is as follows.

1. The prophet has said that “The legal is apparent and illegal is also apparent. Among both of them, there are suspects and for which many of the persons did not know in this matter. Those who have to avoid suspects for the purpose of adopting purity in the religion then he will get respect and those who have followed suspects then they will become fallen in illegal items.”

1. It means eyes or ears, power of sense for touching and smelling.

1. Filth

2. Apparent Islamic law

3. قال رسول الله صلى الله عليه وسلم حب الدنيا راس وكل خطيئته

Its meaning and interpretation are that “ The love of the world is the root cause of all evils.” And its meaning and interpretation are that “ Those who followed silence then he will get salvation. And he will save from the trouble of both worlds.”

1. Its meaning is that the apparent Islamic law and the way of mysticism are like as skin and intimate knowledge of God is like as marrow.

It should be understood that there are three kinds of the student of reality and which are as follows.

1.Ubad Akhyar

2.Zuhad (ascetics) Abrar

3.Usshaq Shatter

Among them, they have their own methods in this matter.

1.Ubad Akhyar who reach to Allah in the long period of time.

2.Asetics who will reach the destination in a short period of time.

3. Usshaq Shatter who will reach the destination in a short period of time than others.

2. وَالْفَضْلُ بِيَدِ اللَّهِ يُؤْتِيهِ مَنْ يَشَاءُ There is another secret of Ashaq Shattaria and their travel is separate from Zuhad (ascetics) and away from the mystical exercise. And for revelation and miracles, they will not change.

الْعَالَمُونَ مَجْذُوبُونَ بِعِبَادَتِهِمْ وَالْعَالَمُونَ يَعْلَمُونَ وَالزَّاهِدُونَ يَزْهَدُونَ وَاهْلُ الْكَلِمَاتِ يَكْرَهُونَهُ

The lovers will not like to stop at such destinations. And they in any matter or dealings did not want to imprison in them and they by flying and running and they will become daring and for them, the world is open in each and every matter. And they will be kept away from worship, asceticism, piety, mystical exercise and they think these things as worst things. But they pass by great

suffering and get lost. (It means always by heart and mind absorbed in thinking about the friend).

4 . And they will die before death. And in this way, they used to get approach toward Allah. On this stage upon hearing this many of the claimants of the mystic way and ignorant Sufi persons who have to forget and kept away from the path.

1. There is no end of the way of mystic way and there are many kinds of the students of the reality. And the position of the sheikh will be as a doctor of the heart. And who will cure the patient according to his illness. Here it is said that there is the number of the ways towards Allah as per of the numbers of the persons. But the following three ways which are near to Allah. 1. Abad Akhayr and it means that fasting, prayers, Hajj, Zakat, Jihad (supreme effort) and who are travelers of this way. And who will reach the final destination very late and with much delay.

2. This second way which belongs to Zuhad Abrar, and who will try to convert bad manners into good manners and they will reach to destination with some delay comparing to the above.

3. The third way is the purification of soul and heart, and in which such student will engage in manifestation of the soul. And for this path author has called an abstract path.

2. It's meaning favour and which is in the hands of Allah. So to whomever, He wants then he will give to him.

3. The worshippers are there in the veil of the worship. The doers of deeds are in the veil of the deeds. Ascetic are in their veil of the asceticism and persons of miracles are there in the veil of miracles. But the lovers of Allah who do not to stay at those stages but they will make progress from those places.

4. They will die before death.

5. They have thought that they have got such status without covering from the destination of Islamic law. So in this way, they have come out from the Islamic law. And they did not know that Islamic law is like a boat. And without which there is no possibility of reaching toward knowledge of Allah.

مخال است سعدی که راه صفا + توان رفت جز در پی مصطفی Without passing over of the way Islamic law of the Prophet Mohammed ( Peace be upon him) and it is not possible to get the way of the Sufi path and this is shown as follows.

رَوَى عَنِ السَّلَفِ رَضِيَ اللَّهُ عَنْهُمْ إِنَّمَا حَرَمُوا الْوُصُولَ لِتَقْيِينِهِمْ  
الْأُمُورَ وَالْأَصُولَ رِعَايَةَ الشَّرِيعَةِ وَالطَّرِيقَةِ

1. At last, it said that student of reality after fulfilling obligatory and practice of the prophet and who will depend upon the endeavours of the innermost. And as per the way of the ascetic (Zuhad) who will not give importance of fulfilling the human deeds and supererogatory prayers.

مارانه مرید ورد خواں می باید      نه زاهد حافظ قرآن می باید  
صاحب درد و سوخته جان می باید      آتش زده بخانماں می باید

We do want such a disciple who will engage in recitals and ascetic and who is Quran-Conner. But we need such a person of heart who has burnt down his house in the fire and also who is also in the position of burning down.

التَّوَجُّهَ إِلَى اللَّهِ وَالْإِعْرَاضَ عَمَّا سِوَى اللَّهِ

To be paid attention toward Allah and except him to be disconnected from all sides which are the method of the group of Shattaria. And its recital is **اللَّهُ وَلَا سِوَاهُ**. The recital of these

darwesh persons is that “ Except Allah, there is nothing for them.” **الله بس است عاشقان را**

- For the lovers, Allah is enough for them.
- The way, which is not there, and which is down, to finish his personality and ego from the middle which is only the way in this matter.

**در راه بالوئے عدم می زند      کیست درین راه قدم می زند**

- Who is there such person who will put his foot on this way and the foot of the person who walks in this way and so for this reason his foot can be found on the universe.
1. It is narration by Qoula ravi Ain Mayatid Min Islam in which it is mentioned that people are away from the realization of reality because they have ignored the rules and regulation of the realization of reality. And rules and regulation of the realization of the reality of Allah are which is following Islamic law. And as well as following the truth of the reality.
  2. Recitation of the Holy Quran and teaching of the lessons of the knowledge of Islamic law are the best work but the work of the students is separate.

You should understand that mankind is suffering from diseases as well as problems. And the prophets are as expert doctors and medicines, electuary, different kinds of beverages is a treasure known as the Holy Quran. (1) Wa la ratab wa wabis illa fe kitaban mubben (2) wama fartana fe alkitaba min (3) shai wana tanzil min al Quran ma shiafu wa rahamatill alamin. The disease of mankind is having many kinds.

- At this time the Prophet Mohammed (Peace be upon him ) is the last prophet of Allah. And after him, the prophet-hood



was discontinued. And after him, the learned persons are the heirs of the prophet of Allah.(4) wa min qalana umata yahidun bil haqqi (5) wa qal alai salam ulma warisau al-anbia ulma umati kan bani isaril wama min nabi ella wala nazir min umati.”

- And from all of the above it was referred to as learned persons of another world. But the learned persons of the world who are engaged in copying, pomp, and show of the world, and are quarrelsome, and they instead of their own efforts they depend on the work of the other persons. And their thinking does not belong to the desire of Allah.
- And somebody who has said which is very best that “Who mixed with the people of the world.”

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1. There is mention of every dry and wet things in the Holy Quran. (Verse Inam part 7th).
  2. In the book, we have not left anything. (Verse Inam part 7).
  3. We have sent down from the Quran which is mercy and cure for the Muslims.
  4. Among them one group who will give arguments for the religion of reality.
  5. The learned persons are heirs of the prophet and learned the person of my nation are like prophets of the Bani Israel nation. And there is no such prophet is there and about such example is available in my nation. It means for the command and prohibition of propagation of Islamic religion and for teaching and advising of the Islamic law and guidance of the mankind and calling towards Allah is the aim and otherwise, understand in this matter that there is no equality which is not compulsory.

“For the obtaining of the world of the knowledge is such to get the lamp of the light for the thief. It should be understood that the way of Allah which is covered by the heart. And the man has only one heart with him.”

*Maja ja Allah lil rijal min qalbain min jofa.*

In the heart, there will be Dhikr of Allah or the world it means there will be available one thing. So in it, two things may not be possible to live there. It is said that which is right that there are no two hearts or there is no other friend. There is only thinking of you continuously as well as there is no other work.

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1. The learned persons unless and until will not mix with the wealthy and rich persons so by that time they entrusted persons of Allah and when they mix with them so for this person we have to keep away from them. And not stay in the company of them. Among all of them, the mischievous is that person who is the thief of the religion as well as he is a robber of mankind in this matter.
2. Their story is like that they carry Tora as on the donkeys on which the load is put on them and for which there is no benefit at all. ( Verse Juma part 28).
3. Allah has not created two hearts in any human body. (Verse Ahzab part 21)
4. In the Hadith (sayings) of the prophet, it is mentioned that “ Allah has sent revelation to Prophet Dawud “Oh Dawud if you are my friend then do not keep friendship of the world. Because my love and love of the world cannot live in one heart.” Think world as your enemy and it veil. And which will keep away from Allah.



1. It is said that prevention is not from illegal or legal. On this situation is said that it is obligatory to keep away from the legal things. As in Islamic law, it is obligatory to demand legal things. Except for Allah, it is required to keep away from all things. And it is secret.

The heart is the place of your face and thinking. And from here I keep away quarrels of the world and hereafter.

So that heart who engage other Allah then with unrelated and so for this reason that is the house of the Satan. Which is a bad one? As you did not like the bad house so then how Allah will like that bad house for this reason. So it is required prevention from the world which is the veil.

Think that there is three heart disease are there.

1.Hadith Nafas, the thought which comes into the heart without intention and option in this matter. These thoughts which come if somebody will be in the space, in earthly meetings or in or out in the prayer and other such dangers are the thoughts which come in the heart without thinking and which goes out from there.

2.Thirdly the thought which should be towards un-related and this is called knowledge of things.

3.So the heart which was damaged by three diseases. And heart which was involved by three diseases. And it has become careless from the Dhikr of Allah. And it will be destroyed by himself. If the student is true then he will get divine help toward the perfect spiritual master very soon. And that spiritual master who will turn his disease into health. So cure his diseases with the help of the doctor as well with the friend. And due to his health, he will become the knowing person and a person of look.

And he will become a person of the realization of the observation of Allah. This work and his intention are endeavours of the innermost. And which is a great name is the name of the personality of Allah which will put at the place Hadith Nafas and which is in the position of the height. And it will give progress from the world of celestial and which bring the names of the attributes of Allah at the place of danger. And it is such fire and which put down the rubbish and which reduce to ashes of the unrelated. This is the fire of the love of Allah. And which take place in the heart. On this situation, it is said as follows.

*“Al-eshiq nar alrajraq masiwa al-mahboob.”*

To watch prettiness of the spiritual master by the look of the heart and the prettiness of the spiritual master is the world of observation. And by this source the person living in the invisible world and who will watch the prettiness of Allah. So for this reason for the prettiness of the spiritual master is said as the mirror of Allah.

On this situation, it is said that Hazrat Abu Baker Siddiq who has watched Allah in the prettiness of the heart of the prophet.

1. If the true student who will act as per the teaching of the spiritual master and then who will engaged in the endeavours and in the way so there is hope that due to mercy of Allah and so, for this reason, he can get whatever in the beginning period and which will be getting by other categories like Akhayar and Abrar in the period of many years.

About this method's explanation which will be added in the chapter of dhikr Se Paya by the favour of Allah.

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1. The love of Allah is like a fire. And which will be burnt down each and everything except the real beloved?
2. To think prettiness of the Sheikh as a mirror of reality. It's signal of the connection of the way. It's meaning to keep safeguard of the spiritual masters' picture in the heart. Khaja Ahrar said that from Dhikr of Allah the shadow of the spiritual master is good. Its meaning is that disciple who has such more connection with his spiritual master then there will be more favour of the innermost to him. It is said that your look is not straight and as first your spiritual master is your deity. The spiritual master who will know the ups down of the way. So, for this reason, his each and everything of advice should be required to accept from him.

#### **4. The sayings of the spiritual masters**

It is to be understand that if the spiritual master will give instructions to observe fasting of 3 days of Tai to the disciple then if it is not possible then to eat less food and engage in the dhikr of phrase of Islamic creed on the daily basis and also recital of the Astagfar (asking forgiveness from God through repetition of formula) of the fifth phrase and blessing on the prophet for 1000 times. And after three days after having a bath to visit the spiritual master in the last part of the night. And the spiritual master should tell him to sit near him with manners. And advice him Dhikr to the student as per his condition and teach him in this matter. And at that time there should be no other third

person except disciple and his spiritual master. As the spiritual master's teaching is secret of Allah. Each and every student has its own special secret. The master should advise his true student as well as to give order to him and to give him instruction to act upon his teaching. And should not involve in the table talk. So that he can get benefits of the lights and secrets.

#### Method of the teaching

One time master should dhikr before the student and which be heard by the student carefully then he should repeat those words. And which should be heard by the master. In this way, it should be repeated three times and then he should refer like that " Whatever my spiritual master which was given to me and which I have given to you". The disciple should say that " I have accepted it." Then the student should be said that to go tight and darkroom where there will not reach the sound of anybody. But the room should not be such tight so for this reason, it is not possible to stand, sitting and sleeping there. So the disciple to be asked to go and sit in that room in the crossed-legged sitting. The sitting of the style of four knees and which is not followed by the prophets as this is the method of pride people. So, for this reason, this is called the method of innovation. But this style is permissible. Because Hazrat Umar Bin Qattab (R.A.) who used to sit in the mosque in such style of crossed-legged sitting.

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1. In the book Sunan Dawud's chapter of manners, there is narration reported by Hazrat Jaber Bin Samra that the prophet who used to sit by cross-legged position after the performance of the morning Fajr prayer till reaching high of the sun from horizon. The action of Hazrat Umar Farooq

(R.A.) is as per the above Hadith of the prophet. And the spiritual masters have advised this method of cross-legged sitting of the dhikr to the students. He should sit cross-legged like that the waist should not be bend in this matter. And eyes should be closed and put his hands on the two knees. The thumb of the right side and with its close finger to hold firmly the Kemas vein at the left side.

- Vein of Kemas is such a vein which is connected with the heart of the innermost. And when there will be power then there be created heat in the innermost. And which are causes of the purification of the heart. After this, he should be engaged in dhikr in 21 languages. Which should be whether in hidden in loud voice. There should be fondness and affection. So that there should be thinking of worship in this matter and there it should not be looked as a habit.
- e tongue, hand and leg's fingers which are called 21 languages. And its meaning is that there should be Dhikr with such attention and devotion in the heart. And so all the body parts, veins, flesh and skin, bones, and there should be the effect of the dhikr on the marrow so that dhikr should become in real and with which there will be an available revelation, occurrences of the lights of Allah. And which is proved as per the holy book of the Quran.  
" Aslaha thabit wa faraha fi samah."

1.The face should be toward Qibla (the direction in which Muslims turns in prayer) and fingers should be in the condition of negation. Its meaning is that negation is a lesson in this matter. And should put down in the condition of affirmation. Here there is an indication of the proof of the personality of the reality of Allah which is required in this matter. To gather mind and heart on point of thinking and with full respect, horror, and with honor in the melodious and good voice to commence Dhikr of Allah.

2.Part 13 verse Ibrahim, “ Alam tara kaifa zarab allah masalan kalamat tayaba kashjara aslaha thabit wa faraha fe samaha.” Did you not consider how Allah sets forth a similitude ?. A good statement is like a good tree, the root of which is firm and the branches of which are in the sky.”

## **5.The explanation of the dhikr of the negation and affirmation**

It should be understood that dhikr of negation and affirmation are Dhikr of the phrase of purity of Allah. And which is the basis and option of practices of the learned persons and saintly guides.

says in Quran “ ya ahyoual lazine amanu attaqullaha qualan saqila. Yaslah lakam amalakum wayqfirlakam zanuba.” And its translation is as follows.

“You who believe: fear Allah and make statements to the point. He will set right for you your deeds and protectively forgive you your sins,”

. Qulan sadida mean phrase of “La ilaha illa.

. Suhil bin Tastari who said that “The reward of dhikr *is and* which is not similar to reward of other deeds. But there is a great reward for it. And which out of the limit of your thinking as which is mentioned in the saying of the prophet.

“*Min qal lailha la ilha illa khalisan and mukhlisan dakhil Janata.*”

. In the followers who were ancient people if there will be found covered with the dust in the hearts then, in that case, they used to recite Islamic creed 3 times with fondness and interest. Then for this reason dust will be removed from the hearts. And while removing the veil of dust coverage they will come in the position of the observation.

Verse “*enna hu legan ala qalabi wa enni stagfirilla kul wum wa lail sabin marra.*”

The above verse there is indication is that to remove veil of the heart to engage in 70 times asking forgiveness of Allah. Because “*Altouba asal likul ebada.*” And by reciting 3-times dhikr *lailha la ilha illa*, there will be removed veils of the heart. And by reciting one time there will be available faith (iman).

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1. O you who believe: Fear Allah and make statements to the point. So that your work and endeavor will be corrected. And your sins will be pardon.
  2. Hazrat Sohail Tastari said that reward of dhikr *Lailha la ilha illa* and which is not same as the reward of the other deeds. But its reward is great and which is out limit of your thinking as which is mentioned in the saying of the prophet.

3. Whoever said dhikr with sincerity and earnestly than he will enter into paradise. But there is the condition that he should be with the firm with the faith till his death. And there is an explanation in another saying of the prophet. At last, he will go to heaven for this purpose. And the author of the books wants to say that it is alone to be said by the tongue. And until and unless faith and the heart which are not finished in the good deeds then the phrase of the salvation is not caused benefit of the other world. And this matter is apparent.
4. The prophet has said that “When there will be the veil of the something then I used to recite phrase of asking forgiveness from Allah for 100 times. But in book Mulsim Sharif it is mentioned like 70 times. It should know that learned and Arif (mystic) persons who eager to want to know details of the statement and its secret in this matter they are in surprise condition. While explaining it they will stop as the situation of their sayings are different.
5. Repentance is such a type of worship. And without repentance no other worship which is not accepted. This also should be known in this matter that the students of this way start with the repentance. This is the start of successful persons and it's their first step.

For the disciple the key of the firmness and which will reach toward Allah. And which is the place of rising of the cleanliness and light. And for the close person of Allah, it is the meaning of return and which is an Islamic law and it is



In the meaning of sin and there should be the firm determination of not returning again toward sin. So that one should not return again toward it. Hazrat Junaid was asked what is repentance?. Then then he said that “One should become as such that he should not know the sin.” There are details and there is the position of the repentance.

For the negation of the danger of the Mulki, there is required the indication of three emphatic recital of God’s name on the right shoulder and the right shoulder is a place of the angel who is writing there good deeds of the mankind. And on the heart, there should be an emphatic recital of God’s name of Il-lah. And which is an indication from the personality of Allah. And which is the 4th recital.

It should know that for the dangers of the negation there are different types of the difference between innermost and aim and purpose is there which place of full satisfaction. For the word (kulli) and its meaning is entire for which the spiritual master will explain it as per the situation or be asked with them in this matter. So that to get negation of all dangers at a time.

In dhikr of the phrase, there should be taken care of in Lailaha , Lamabud (no God), or Lamaqsud (no aim), or Lamatlub, (not in demand )or Lamajud (not present ). And people of Wahidat (oneness) who will observe this Lamajud and which is the entire aim and which is demand in the original.

There should be thinking of the meaning of the phrase of Illah and except the pure personality of Allah, there should be think nothing. And should not observe unrelated except Allah. Because there is the aim of the observation is the negation of the unrelated.

If the disciple will not know Arabic knowledge then as per his knowledge then teach him in the Persian or Hindi language.

The dhikr of 2 strikes which should be done always. As such that the person who has to drown in it. There is a difference of 4 strike dhikr. But 2 strike dhikr is like that in which one strike is La Illah Illah and the second strike is Il-lah. And after strike of 3, 5, 7, 11 times than should be recited dhikr of phrase of Mohamed Rasul-Allah, it means that after 10 times so that the dhikr of phrase of pure La Lllah Illah which should be completed and by dhikr 3 should be arranged by this one of the fundamentals of faith because this is fundamental of i dhikir and remaining is condition. And if informal and without prejudice of the chest and fondness which will be added. If such is possible then recite this phrase La Illah Illah so that heart may be clean and shine. There is saying of the prophet narrated by Baiqi and its meaning and interpretation are that for everything there is cleaning item is there and for the shining item of the heart is dhikr of Allah.

For reaching the position of *il-llah* then there is required the sweeping of the *la*.

To search as this is a big secret in this matter. When the mirror will be clean then due to its cleaning there will be seen the prettiness of the cleaning person in the mirror. So it is required that except dhikr of La Illah Illah but Allah should not be said again. So that there everything thing which should be Allah. As the heart of the Momin (faithful) person which is empyrean of the Allah. As the heart which will be like that which is said by the prophet that the heart Momin person's heart is Harem of Allah and in Harem (house) of Allah there is no permission of the

unrelated persons and where there will be tent of the king will be found then at that place there will not find loud and cry.

When there will the remembrance of the unrelated in the account then so, for this reason, the remembrance of Allah will be in the veil. When there will be left name of the unrelated then there will be no veil from the beloved. Then at that time, your all kinds of remembrance will be available for the sake of Allah only. And like Majnu (lover) there will be looked Laila (beloved) all sides for him.

The details of the dangers which will be known by Arif (mystic) persons. So you understand it completely in this matter.

The danger of Satan is the danger of sin. The danger of sensual, worldly comforts, desire, and wishes, lust. And so spending in such conditions. The meaning of danger of Mulki is worship and obedience and danger of Rahmani (divine) which is the demand for love and knowledge of Allah and it will be always in reality.

At the time of Fajr and Asar evening prayer, there are no required for the supererogatory prayers. Our Sheikh Abdul Haq Gangohi and whose favour may Allah continue for us always. And who in such time used to be engaged in the dhikr of negation and affirmation. And at that time there is much effect and blessing. So in this way, he used to sit in the direction of Qibla after performing the Asar prayer. And after the recitation of the verse of Kurse he will be engaged in dhikr with other group persons and start with phrase La-Ilaha from the right side and bring it to the left side. And with loud voice be drawn it for much time with force. And to observe it by 7 attributes of negation it means

*Sabu Quddus, La Sharika Lahu, Laisa Kama Shai Misli, Lam Walid Walam Yulad Walam Kulahu Kufan Ahad* and from them all attributes which are not favorable to his condition so which should be negated in this matter. In the atmosphere of heart with full power with a loud sound and be drawn and strike it and with seven attributes of Ejabia (affirmation). It means Ahad Allah Samad, Haq Allah, Rabail Alamin, Rahman Nirahim, with all attributes which are eligible with them and for them to start affirmation.

After with much humility to say Mohammed Rasul Allah and in this way do it 3 times. And after it, till there will be fondness and interest than with the observation of source there should continue dhikr of La-Ilha Illah and its repetition continuously. And in the last to say phrase completely, La-Ilha Illah recites 3 times with humility and after this when the condition of fondness and interest which will be there and then with source and with observation to continue repetition of dhikr of La-Ilha Illah and should be recited always. And at last to repeat 3 times in the complete form of *La-Ilha Illah Mohammed Rasul Allah* with prolongation mark over long vowel for the 3 times as recited before.

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1. It means the personality of Allah is not the earth, gem, body, house, and it is free from all and also he is free from whole and part. And from why and how and has no face and shape also free from solitude and without loneliness. Also free from each and everything. It means nobody is same as per Allah.
  2. Under the right breast at a distance of two fingers and which is there in the shape of the flower of the pine tree.

3. Vision of life, knowledge, nature, hearing, sight, occurrence, and speech.

With the observation and with the attribute of negation and with Ejabia (affirmative ) to be read by source then raise hands by the level of the chest and open them and then start praying. Then touch the hands with the face and let down the hands. Then he should engage in the other recital and daily round of prayer formula.

Because for Allah attributes of negation and affirmation are special and same. So for this seven phrase of s of La-ilhailla and seven phrase Ejabia Il-lala which are explained as same and similar in this matter.

In the phrase La Ilha Illah there is much observation in it like except Allah there is nothing there except personality of Allah and there is no search of anything or except pure personality of Allah, there is no God. And except the personality of Allah, there is no existence of anybody. And which there is no demand.

This observation should be done by the method of Nuzul and Uruj.

1. As First time recite La Mabud Illah and secondly La-Matub Illah and 3rd-time La-Majud Illah and this arrangement are called Nazul. And all of this is some nine names are there. For the purification of the heart with an observation of the attributes. So all these names should be recited at one time. But there should be done try in this matter that recital should be more than 2 or 3 times. If there will non-Arabic person then Nazul should be done in the language of Persian or Hindi. Its meaning is that one can have thought in the regional language.

1. It should be understood that La-Mabud Illah which is as per the observation of the Islamic law, La-Matlub Illah is as per observation mystic way and La-Majud Illah which is as per the observation of the reality.

Some time to sit along with the friends in the circle in the same way and recite in the loud voice to engage in one dhikr to another dhikr and for the renewal of the repentance read the following prayer.

*Allah Humma inni Aaozubika Min An Oshrika Beka Shai Aown  
Wa Anaa Aalamo Behi Wasthaghfiruka Lima La A'lamu Behi  
Tubtu Anho Wa Tabarrato Minal Kufri Washshirki Wal Kizbi Wal  
Jheebati Wal Bidaati Wan Nameemati Wal Fawahishi Wal  
Bohtani Wal Maasi Kulliha Wa Aslamtoo Wa Aamantoo Wa  
Aqoolo Laa ilaaha illal Lahoo Mohammadur Rasool Ullah*

**Meaning:**

*The words of Rejecting Disbelief (Radhay kufr)*

“O, Allah! Certainly, I seek protection with You from, that I associate partner with You anything and I know it. And I seek forgiveness from You for that I do not know it. I repented of it and I made myself free from disbelief and polytheism and the falsehood and the back-biting and the innovation and the tell-tales and the bad deeds and the blame and the disobedience, all of them. And I submit and I say (there is) none worthy of worship except Allah, Muhammad is the Messenger of Allah.”

And after this recipe 21 times the following prayer for asking forgiveness from Allah.

“Astagfir allah e enni la ilaha illa hu huwal haiyul qaiyum gafar zunub wa atub alai.”

After this to send in the service of the prophet the gift of the blessing.

*“Assalat salam alaika ya habib allah Assalat salam alaika ya nabi allah.”*

After this for full of taking God’s full name with prolongation mark over long vowel with loud sound which to be recited 3 times Kalima Tayyaba (Islamic creed) and it should be drawn as such that the power to be used in the breath and attributes of negation and Ejabia (affirmation) and which should be observed in this matter. And there should not be thinking to leave it.

After this dhikr La Ilaha Illah while observing it always should be continued there till there are fondness and interest in this matter. And for 2 moments to let the head down at the front side. And take a deep breath and to be live in the condition of the humility and think at that time that light of Allah which is coming into the heart.

Then recite 3 times kalima (Islamic creed) as per the instruction is given. Then recite Kalima Il-Lalah by the manifestation of the innermost. And as per the last before Allah for some time with humility while holding the breath then recite Kalima Tayyaba (Islamic creed) 3 times as per method which is shown before. And with fondness and interest to engage in dhikr of Allah. There should be careful in this matter that dhikr should be done for each and every word. And there should be more dhikr for Kalima Il-lilah than dhikr Kalima La-Ilha Illa.

In this method dhikr of Kalima of the personality of Allah and which should be done more dhikr for Kalima Il-lalah and after this

by the lifting of the hands then recite verse Fateha on the soul of the prophet and spiritual masters of the chains and pray for yourself and all other persons in this matter. Then they recite Allah Akbar and with fondness and interest then try for lights of Rabbani (Allah) and secrets of Allah. The disciples and other persons kiss at their hands before the spiritual master. And sit there with silence or engage in the dhikr of *Subhan Allah* and think that all purity and there are no defects for Allah. Then engage in dhikr of Allah Akber with thinking that all greatness and magnitude is for Allah and with the closed examination of attributes of great names of Allah and engage in dhikr of Allah, Allah.

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1. It means there should be Dhikr of each and every word. And there should be no h of dhikr. There should be the sound of each and every word separately and should be understood.

1. If there is dhikr of Kalima La-Ilaha Illah for 200 times then recite Kalima Il-Llah for 400 times. And Allah, Allah for 400 times and Kalima Allah 100 times. (emphatic recitation of God's name of the personality with one time and name of the personality of the single two times.)

2. During the period of dhikr, there should be paid attention to the lamp.

## **6.The explanation Dhikr of Se Paya**

It should understand this dhikr has three parts in it. As in the place of Hadith Nafas there is the name of personality and



secondly at the place dangers and there is observation of attributes and Umhat ( it means Allah Sami, Allah Baseer, Allah Aleem )and thirdly at the center of the look of the heart so in its meaning is source and about this dhikr of Se Paya's example which is given with Abreeq (spouted water pot) and which cannot live without any part of his body. And in this meaning, this is foundation part is there. With the personality and the names of the attributes of Allah are asked to remember. And this term which is called by saintly guides as observation or intention. This meaning is called thinking, source, the connection of the purgatory (burzaq).

There are seven conditions of this Dhikr. And without which this dhikr is not completed.

1.Shud (doubling of the letter) 2. Mad (force) 3. And with under these three conditions, this Dhikr is called of the Shis Rukni (6 parts). The reality of this work all knows in this matter. 4. Maharba (fight ) 5. Maraqaba (meditation ). These two terms, it means Maharaba and Maraqaba are two ways in this matter. In Mahraba Shud and Maraqa of the close examine, there is Mahasaba (checking of accounts) on 6th number. 7.Mawaza (do something regularly ) so that due to careless there will be keep away suspension and in dhikar there should be available continuity. And with these seven conditions this dhikr is called dhikr das rukni (ten parts) and which is famous. And these details are known in this matter. As per tradition, there is importance to its 8th condition.

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1. The example of Dhikr Se Paya is given with Abriq (spouted water pot) and which cannot be stand on one foot. And for the

standing of it, there are required three feet. So in the same way for Dhikr Se Paya there are required three parts with it.

For the students of reality, for purgatory, personality, and attributes of Allah, force, downs, and ups, and it will give all fondness and interest of the soul.

There are two more conditions are there and for which there should be taken care in this matter. So that there should be have been a complete benefit in this matter. And there will available for respect and honour. The meaning of respect is the greatness of Allah. dignity and which are required due to regard to manners. And to be kept away from innovations. Also to keep away from all kinds of unlawful things and doubts. With these two additional conditions this dhikr is called Bara Runki (12 parts) and which is the perfection of this way. After dhikr to take s in d to do such control that there should be seen the tightness of breath and rapture.

In this matter, there should be done such endeavours that there should come 1000 breaths in the day time and 1000 times breaths in the night time. And all such should be engaged in the dhikr.

This is favour of Allah which will be given by Him to anybody whom He does like. When you will have t of such type of dhikr then, for this reason, dhikr will be entered in the body's vein and fiber. And there will be knowledge of Allah to him and there will be a share of the wealth of such lucky person of eternal in it.

The knower of the secrets of the kingdom which will not be possible every person. The carrier of a load of Messiah will be possible by only one animal.

It should be understood that the name of the personality is Allah and close examination of the names of attributes which are Sami (hearer), Basir(seer ) and Aleem (knower ) and these attributes are called Umhat of Safat (mother of the attributes). And it is said its arrangement of Tanzoli (down ) is Sami, Basir, and Aleem. And then Aleem, Basir, and Sami are of the arrangement of Uroji (upside).

Down and upsides and then again descending order and in this way with while engaging in the dhikr understating its meaning and sense in the mind and heart so that meaning of them and examine closely and put the thinking by review so that thinking should be closed from every side. The look of the heart should be always at the source because there no turn in the source and there is turn in the close examination. The real thinking which is big when the disciple is in the condition mortality in the personality of the Sheikh. Then due to blessing of the morality of the Sheikh then the available position of the contemplation at one with one God and due to reason of the unrelated other than Allah even there will be no consciousness of his own position will be there. The person who will engage in dhikr who will be absorbed in the dhikr of Allah.

زبان آگاه شنوی و از اسرار درونی شاهنشہ شنوی سخن خواهی کہ

You want to hear the foreign language and hear the inner mystery of it.

1. Touhid (unity of God ) is not solvent. But it should not happen. But with gossip and boast then the man will not become the right person. Where Inner secrets of the emperor and aware things of the soul.

The meaning of down and upside is that from same came to Basir and then to Aleem. And from Aleem to go Basir and Sami. And there is secret in it that the student is at the first stage of the world of the wisdom and witness. This is a place of downside.

At the second time from the place of wisdom and witness, there will be progress to a place of the backbiting and will get devotion to Allah. And from this, there will feel the changes inside of him. And this is the meaning of the Uruj (upside). Then he will come to the place of witness and wisdom. This is a place which is called as Tamkin (dignity). And in this meaning, the reformers and perfect persons are called Ahba (friends). This is the place of the prophets and special holy persons. And at this place, they will not become overcome by the condition. And they keep with them wisdom and understanding. They will not say Shatiayt (they will not saying against apparent Islamic law as well as phrases against Islamic Law) and they will engage in the work of the reformation of both worlds. And from the start of Sami

second

and in this meaning is that even smaller names which should cover the name of Sami (2) and name Basir which cover smaller names of Basir and name of Aleem also cover in its meaning.

*1. Bi killi shain aleem*

He knows every thing in the world.

1. Shatiayt, it means to say against the appearance of the Islamic law and to say by tongue phrases of the against Islamic law. And in the Kashaf it was written that some realized persons on this

mystic way at the time of fondness and ecstasy who will speak phrases without control upon them. Like Mansour Hallalij and Junaid and they said *"Laisa fe habiti siwa Allah."* And Bayazid Bustami who said *"Subhani ma fi Azam Shani"*.

2. In brief that from Mubserat (seeing ), Masmāt (hearing ) is less and from Mubserat which are less from the knowledge and the knowledge is more than the above two which is apparent.

3. It means Allah who knows each and everything.

1. With our Shikeh Hazrat Abdul Quddus Gangohi the method of dhikr Se Paya and in his way to make strict the tongue in the with help of upper part of the throat and so that It cannot make the move. And say the name of the personality of Allah in the heart as such that start of Hamza (35th letter of Urdu for giving a jerk to the tongue in pronunciation) from inside and by this dhikr there will be no loss. And for M'ad (prolongation mark over long vowel) be drawn so that it should be completed closed examination by its source. And the second time with M'ad and from control say, Allah. And have closed examination and with the source. And in the 3rd time say Allah with closed examination and source. And this is called Nuzul (downside). In this way in one of the names of personality and in the one name of attribute engage in Uruj (upside) and Nuzul (downside). Some persons who have closed examination in 3 names of the attribute in one name of personality. And who drawn in M'ad (prolongation mark over long vowel) for a long time. And some other persons for nine names of the attribute and which are Nazul (downside and Uruj (upside) as well as Nazul (downside) and who have closed examination in one name of the personality. And for M'ad of the name of the personality they draw in till the breath will be in the

control. And they will have a closed examination of the names of the attributes in the beginning. And last three methods which are called Shagal (endeavor) and Aurad (recital). Even though this method is saintly and liked but in it there is a transfer of names of the personality to the names of the attribute (Safat). And which is like a difference in this matter. And in which there to forget the names of the personality.

The first method is clear. And in this method, there are endeavors with the personality of Allah and attributes. And we have adopted this first method. And with kindness and favour of Allah we (Hazrat Jalaluddin Thanesari) have followed the first method and by the kindness of Allah we reached the destination.

With force and for down and upside we understand in this way that the dhikr of the name of the personality of Allah which should be done down from the side of the navel with much force. And draw in with Ma'd (prolongation mark over long vowel) and in the melodious voice, the remembrance should be done. And there should be feeling to the mind and heart and but should not feel the habit. In this, there is hard work and difficulty and which shows the difference in worship and habit. And there should no doubt in the heart of the person to bring breath at the level of the chest for such a time that in this time there can be done dhikr for one or two or more times than this. So that there should be available heat of innermost and to reveal the condition of the manifest. To draw in of the breath for each and every time which be more than habit. So that wind may disperse. And with the heat of innermost, there should be melt doubts of the innermost (fats of sins of the manifest). As the atmosphere will be hot. And wind while going outside and it cannot reach to fats of sins of the

manifest. The veins and fiber are near the heart and on which there will available many fats there. And with the help of these fats, Satan will contact those veins and fiber. And there will be creat the doubts of sin and debauched in the heart. When while stopping the breath then at that time heat will reach that fat which is mentioned as above. And when it will melts then Satan will be overcome and then there will be created cleaning in the human heart. When the attraction of breath which will be more than habit so there will be the seizure of the breath and there will be the difficulty of the breath. And there will be closed down soon danger and condition of the absorption will have appeared very fast in this matter. There will be an effect of the heat of the breath in the body. And dhikr which will be started in the flesh and skin. And due to favour and guidance of Allah, there will come fire of the love in the heart. In the condition of attraction of breath and close down of the danger and then the stomach should be free water and food and which is required condition and especially in the beginning time.

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1. Dasumat which is plural in the Persian language and which is called in the English fat.
2. Devil python which is having a trunk with him and on it there will be available poisonous trunk on it. And where will be a mistake in the matter of food by the disciple there will be available power to Satan. So, for this reason, Satan moves his poisonous trunk of thorn around the heart. So there will be the reach of the poison and so, for this reason, the heart will become black. When the person does repentance and engages in the



dhikr of Pas Anfas for which Satan will become weak. And there will find cleaning in the heart (Zia Quloob).

In the dhikr of control, there are more benefits as well as there are losses in it.

And there are all losses in dhikr of without control and there are losses in the dhikr of control. Even though a disciple will reach from dhikr of control to the real dhikr. So that It may not happen that blood discharge may start and there may happen to kill in this matter and for control Dhikr there is no option. So be safe from loss and do work with control so that Allah can help you in a bad time. And there should be no loss happen to you. And dhikr will reach in vein and fiber of the soul. So then there will be news of Allah at that time.

## 7.Dhikr of the Pas Infas

### **Method of Zikr**

Our method is called [Pas Anfas](#), which, in Persian, means guarding every breath. Zikr is performed with the heart using breath as the medium

The method of this dhikr is with thinking kalima la ilha at the time of taking a breath and taking out of the breath at the upper side and taking it outside and at that time with kalima Illah engage in dhikr. When while taking a breath inside then la Ilah and when taking out breath outside then take care of illalla and at the time taking a breath in and outside then look at the navel. During the time of dhikr to close tongue and mouth and there



should be no movement. One should do such dhikr as such that he should become a Zakir. And he should be engaged in dhikr. That dhikr should become a part of his life so that he will engage dhikr of Allah at the time sleeping working and doing his work. And he will go on guarding every breath. And watch it carefully in this matter. This dhikr which was done by Sheikh Mohammed Mahdi and his friends and disciples. And there is another method of dhikr of pas infas which is like that that respiration should be engaged and take respiration with force and take toward the upper side. And should be taken to the mind as such there should be the tightness of the respiration in the mind. so at that time respiration should be discontinued slowly. so that there should be no feeling of the discontinue of the respiration. It means it should be discontinued slowly and such type of discontinuing of the breath is called armgi (comfort) and satisfaction. And in this way lighted and evident all fixation/t which should be toward the spiritual master. And when there be heat in the mind then and sperm upon melting come into the body. And there will be no sperm discharge and when breath with life when it should come out and gather there and will become. And this place is called Majma Bahrain and this place is important as the water of life. And at that time the world of spiritualism and travel and birds meet together.

When it will appear then there will be possible of the meeting of Hazrat Prophet Khizer. And there will be the possibility of a long life. And Zakir who will be a person of usage and employed in the work. And in this work, there is required to go solitude and speculation from society. And also there is a condition of leaving

sexual intercourse. Dhikr Pan Anfas is a such Dhikr in which there is much blessing in it.

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The endeavor of innermost which are of many kinds which the spiritual master who will instruct the disciples from the beginning time that to keep the face in the attention in the best condition. And some time to take it into the heart and give attention. The second thing is that to keep safe the picture of the master in the heart and keep the look of the heart upon it. The third thing is that to have thinking of Allah in the heart and keep the look of the heart on it and have perpetuity for it.

The spiritual master who will teach for some attributes and for the progress of some attributes teach so that from the holy name's its light and which will be illuminated. These are the daily round of the prayer formula of Sufi master of Chist region and its effect may be found therein it. And these recitals of original names. And first time there are 7 names of Umhat (original) are there. Sami, Baseer, and Aleem. And when there will be firmness then will get the position of perfection and firmness then to add upon it other attributes. Daim, Qaim, Hazir, Nazir, Shahid and which will be totally become 8. And in the third time to teach 12 names *Quddus, Wadud, Hai, Qayum, Zahir, Batin, Gafur, Rauf, Noor, Hadi, Badi, Baqi* and when there will be illuminated of the light and secret from them then he will find the spiritual master at the place of rise of the innermost.

Then bring and show the names of compound and single in this matter. from holy names of Allah.

*"Akram Al-akramin Arham-Rahimin Ajwadal-Ajwadin Zul Fazal-Azeem."*

When there will be firmness with light and secrets of the attributes so for the 5th time there will be more addition words of a compound like “Alai-ala, Al-Azim al Azam, Al-Kabir Akbar, Al-Qairb Al-Aqrab, Al-Latif Al-Lataf.”

With all total great names of Allah which will be made compound names in this way. So, for this reason, there is no limit of compound names but these are arranged in five ranks.

Our Sheikh Hazrat Abdul Quddus Gangohi who had to arrange the name of great names of Allah in the form of the following prayer.

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1. It means while taking a breath to say la Ilha and while taking out to say Il-lalah.
2. We have given him knowledge (Verse Kahaf part 15).

## **8.Dhikr of affirmation**

If Allah dhikr with a loud voice with prolongation mark over the long vowel or whether curtailment “Anta Hadi anta Baqi” Which should be in observation with power and thinking.

Allah Mai Allah Haziri Allah Nazri and in this dhikr, there are many successes and perfection and which are many. And one dhikr of the name of Allah “To me Baini, to me Dani, to me (Qahi.” (He sees, He knows and He wants). And one more dhikr “Huwa, Huwa, Huwa” and in which observe Huwa Hai al-Qqaiyum Huwa Sami al-Basir Huwa al-Aleem.” To be engaged in it.

One more dhikr “Anta Anta Anta” and in which observe Anta Baqi Anta Kafi or anta Mabudi Anta Matlubi.Anta-al Raheem, Anta Al-Karim, Anta Al-Ddaim, Anta al-Qaim, Anta Hazir, Anta Nazir, Anta Shahid, Anta Maqsudi, Anta Mahbubi.” And in this close examination, it should be understood that the meaning and purpose of all these dhikrs are that in it then there should be always a presence. And there should be complete presence and there should be effects of the dhikr. And speech and description which should be the same. So that this dhikr of Allah which should become the food of heart and soul. And to become his friend. In this way, there is required work so leave oral speaking and engage in the work.

There is one more dhikr of personality of Allah in loud voice which is being done for some time by standing by close

examination at the six sides by one time by emphatic recital of God's name, 4 times by emphatic recital of God's name , one emphatic recital of God's name , 2 times emphatic recital of God's name and this dhikr which is being done in attributes as per shown as per close examination.

There is one dhikr in which there is required to sit in the direction of Qibla at the front side by facing the holy book Quran or the grave of the holy person. And first emphatic recital of God's name should be at the right side and second, third-time emphatic recital of God's name which should be done on the holy Quran or on the grave. And fourth emphatic recital of God's name at the heart. So that he should be in live dhikr and engrossed into it. And this dhikr is called dhikr Mani Quran or dhikr Qubur (graves).

1. "Wallahu yurziq min yushau bagit hesab."

2. There is one more dhikr of the name of Allah which is done by standing in the loud voice. It should be done in the night time in the sandy or soft place by standing so that there may be no injury if there will befall. If there will befall during the time of dhikr then one should be there in leave in that condition for some time on the place and at that time he should look at his heart and watch how prettiness and light will be manifested. What there will be secret and mystery will be shown there. "Wallahu yurziq min yushau bagit hesab." Which was dhikr of our sheik of his daily practice. There is one dhikr Allah, Allah in which one should be engaging and get into engrossment. So that there should be no feeling of the emphatic recital of God's name. And this dhikr is called Wala and they know its part of ecstasy.

## 9.Dhikr of the Hadari

This dhikr With Kalima La Ilha illah from right side close examination to be started. And to be standing on the two knees and who emphatic recital of God's name with Kalima Lllah on the atmosphere of the heart with full power and after this to be sit and shake his two hands like ironsmith with emphatic recital of God's name who will strike with sledged hammer on the anvil and do such endeavour for every time as there will be fondness and interest. This dhikr is associated with Imam Hadad. And in this dhikr, there is much hard work is required in apparently.

Our Sheikh Hazrat Abdul Quddus Gangohi who has honoured a certificate of this dhikr to the fakir person in his presence and he was shown many inspection and observation in this matter. And due to its help and support, this fakir person could not get such a thing in this matter.

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1. Allah will give sustenance to any person without any measure.
2. Sheikh Abdul Quddus Gangohi and who left this world in the year 912 hegira. And who was a personalty of individuality and has the trust of Allah. During the night he will distribute among the neibghours the things which will find more with him.

## **10.Maraqaba Safa, Maraqaba Fana, Maraqaba Touhid, Maraqaba Hawa,**

Meditation of Safa( cleanliness ) and which should be Dhikr Khafi (hidden) and in this way the eyes should be closed and to look at the heart. And think Allah near him. And in this condition to closely examine it carefully about destruction and engrossed then this is called meditation of Fana (destruction) and which is also called meditation Touhid (unity of God).

Hazrat Qutub Alam Sheikh Ahmed Abdul Haq and his friends and disciples who used to engage in this mediation of destruction. Then they will be away from the world and all that is in it what is in it. And my Sheikh Abdul Haq Gangohi was also live in this mediation of Fana.

There is one more mediation of Hawa (Air) which keeps two eyes open which should be on the upper side or at the front side and see in the air. And try in this matter that blinking of the eyelash and in this mediation there will find fire from eyelashes. And which will cover all the body. And from it, there will be created, love. And this meditation is called Maraqaba of Hawa. In this mediation, some of the holy persons who have kept their eyes open in the air and they lived in the condition of surprise.

There is one mediation that is there of the tight and darkroom and in the dark night and to keep eyes open by looking at one place. And there will be lights of the world of celestial and there will be reach in this matter toward Allah and there is great secret in the air and air is straight and always find in this matter.

“Ma nara fe qalage al-rahamane min tafawat.”(in the things of Allah there will not find defect and disorganization by its looker).

In this, there is a secret that the air world of heaven which is world Safa (cleaning) and which is not able to see it. And 18,000 worlds are there in the shape of the air and up to where there is air and there are universe and existence and when there will passing from the air then Subhan (Allah) and there is omnipresent (Lamakan).

Ar-rahman ala arsh astawa ( Rahaman is on the empyrean).

When there is such a secret and you say it as air but you do not know what is air.?

There is one meditation is there while keeping two eyes open and to see at two sides of lobe the nose in the inside. And there should look with such care and thinking that so that there should vanish two pupils out. And appear there whiteness and peace and there should find danger. And at that time to close the right eye and to see with left eyes at the nose or take its image and the second act which should be done and open the eyes and to see chest and two hands. And try that the look should be stopped on the one side. And there should not be done any mistake while doing this. And by doing this there will be peace and comfort to the heart which will be available there.

During the praying time, the look should be at the place of Sajda (placing forehead on the ground) and in Ruku ( is a step of prayer



in Islam where someone bows down) and look be at the backside of the foot. And at the time Sajda look may be at the lobe of the nose. And in Qaidah (sitting ) the look may be at the lap. And at that time there should be the attention of the recitation of the Quran and glorification of God and which shows indication in this matter. And there is secret that there should be available attention in the heart during the prayer time and mind should not be disturbed in this matter.

### **11.Maharaba (struggle) of the students**

The student should ensure repentance of the pure and clear with humility and helplessness and ask pardon in this matter and get cleanliness of the manifest and innermost as well. The cleanliness of manifest is knowledge but the cleanliness of the innermost is that to clear the heart from bad deeds, ill-will, defalcation, and pardon. And start endeavor toward sincerity and not bring the danger of the un-related. And as per the teaching of the spiritual master, the student should be engaged in the endeavour. And there are two kinds of endeavour as Maharba Kabir and Saqir. And in which the student should close his mouth and stop his mouth and say Isam Zat (name of the personality of Allah) and that it means to say Kalima “Allah”.

With close-examination and with force, and with favour to close examination in the heart and watch carefully up and down from his side and adopt beautiful voice. And do endeavor as such that in one breath there should be dhikr of Allah for 40 times and this is called Maharba Sagir (small endeavour).

When there will be dhikr in one breath and more than 40 times then this is called Maharba Kabir (big).

In this matter, endeavour should be done that dhikr should be more than before. As such that with close exams, m, w and with the practice of up and down there should be possible dhikr for 120 times. And this place is called Muqam Mahveat (place of engrossment). And here there will find engrossment so it is called Sultan dhikr.

*“Wal fazal beyadalaha yuti minyasha wallahu zulfazal azeem.”*

This fakir Jalauddin Thanesari who has reached to this dhikr

## **12.The explanation of the meditation**

There will be sadness to the student in dhikr Jali (loudly) then he will engage in dhikr Khafi (hidden). When there will be sadness in the dhikr Khafi then he will engage in the thinking. And when there will be also sadness in this matter so, for this reason, he will engage in meditation. And this is called Marqaba taqiyud and it's meaning as a restriction.

The word Maraqaba derived from Raqib and it is meaning is that Raqib is such a guard who looks after the heart to stop dhikr of the unrelated.

Passban dil shu nadar kul hal

Tania badhij dazud anja majl

The meaning and interpretation of the above Persian couplet are that “Where there may come any thief into the heart so in all and every condition they take care of the heart.”

### **13.The sittings in the meditation**

In the meditation there are many kinds of sittings are there.

1. To be sitting in the type of Qaida (sitting) in the prayer and while putting two hands on the knees and to put down head and this method which is generally adopted by the people.
2. To sit like a dog on earth on two knees and put the head on knee.
3. Like the people in difficulty and who put their two hands at the backside on the neck and at the backside of two palms near the neck at the spine and with shyness of Allah put down eyes and close the eyes with set one's mind at ease while looking at the heart while paying attention to Allah and think that Allah is near him. And in this knowledge, there should be such consideration and engrossment as such that there should be no thinking about the unrelated. As well as such that there will be no thinking about himself. If there will be no thinking this even for the blinking then mediation will not be completed.

Unless and until you will not become unconscious then you will not reach Allah. When you will be out due to ecstasy then there will be the smell of the friendship in you.

### **14. The details of the Mahasaba (endeavours)**

“Hasabu qabla an yuhasabu” as per the order of Quran to account your saying and deeds, action and peace and which will be done for your existence. And which will be done accounting in your heart by yourself and if it is good then thank Allah in this matter. And think that all this is due to divine help from the side Allah. It means in it there is kindness and willingness of Allah is there and due to it, this has become possible. To give pleasure

to your soul. And give it regard and it means that there should be freshness and exhilaration and pleasure.

If there will be a result of accounting will be bad deeds then censure to the soul in this matter. So that it can stop from sins. And with it should engage in repentance and regret. In the timing of reckoning, the night's computing may be done at the time of mid-morning time. And the day's calculation may be done after the recital of Maghrib prayer. If there will be found soon at every time carelessness then it is good to do meditation soon and be alert in this matter. This is also it should be known that every person's sins will be according to his position and status. The sin of the general Muslim persons will be dis-obedience. The sin of obedient persons will be carelessness and the perfect and unitarian person's sin will be ego and being two.

***“Hasant abrar sayasat muqrabeen”***

It means with Allah good deeds of pious persons which are sins for the closed persons. Good deeds of holy persons are one kind of good deeds and at another side these are sins against the closed persons because of their goods deeds which are many kinds of good deeds.

***“Wama shaqlak ainal haq fahwa taqoot.”***

The thing which will keep away from engagement Allah and hold off and as well cause of the as carelessness so such thing is for your idol and Satan.

### **15. The advice**

To advice your soul and give a proposal for an appropriate course of action and show him about good deeds that be in the dhikr of Allah and should not be in service of the unrelated. Except for the dhikr of Allah whatever you are doing in which you

are wasting your life. Except for the word of love whatever you are reading which is waste and nothing. Do not put the foot in the sins otherwise, there will become the cause of catching of hold of and hell. In this way, there will be remoteness and cause of distance from Allah. And for it, there is no power in you.

Allah says “ *In kuntum tuhibun allah fattaibuni yahasibkum Allah.*” In this verse of the Quran that it should know that for the love of Allah there should be must to follow the prophet of Allah”.

In the book of exegesis *Rooh Bayan* the author who what has best written that to manifest of love of Allah and as well as doing of the sins and which will be gathering at one place which is most impossible thing in this matter. If your love is true then, in fact, it is required the love the person to obey his order and command in this matter.

## **16. The explanation of the thinking**

There is a saying reported to have said by the prophet that “The thinking of one hour is equal of the worship of the one years.”

Fikar (thought) has three positions.

**First is thought** of the public and in which thought about childhood, youth period, old age, and condition of the old-age, impurity of soul of Ammara (evil genius) which came into existence, the defects of the world, and unfaithfulness, to think about change of the condition for one minute, and to warning himself about them and which is better than worship of the one year. And the second thought of special and in this matter there is saying of the prophet reported that “*Tafakr of sah khair min abidat siteen sana.*”

The evil of Satan, desires of the soul, and which are under these desires, to get salvation of perpetual greed, for thought about them for one hour which is better than the worship of the 60 years of the worshipers.

3. **Social thought**, in this matter there is saying of the prophet reported that “*Tafakr of sah khair min abidat saqlain.*” To keep the heart free from the impurity of unrelated and dangers and for thought to keep free from them for one hour which is better than the worship of all mankind and Jinns.

The Dhikars which are mentioned above are called Dhikrs of the Jahria, Suria, Khufia and Sirria Dhikars. And due to favours of Allah when there will be the progress of the person of Dhikr then he will reach the perfection of progress and then he will reach Dhikr Manavi (spiritual) and come into the place of reality and there will be the appearance of the prettiness of Allah which will be mentioned as above.

“Zalik fazal lillahi yutihi man yashau vallahu zulfazal- azeem.”

There is the kindness of Allah that to whom he wants he will give and Allah is the owner of higher grade kindness. And this Dhikr which is called Dhikr Sirra, Dhikr Soul and Dhikr of the personality of Allah, and Dhikr of the observation and manifest, in Dhikr Manvi (spiritual) and Haqiqi (reality) in which five senses will be suspended. There are two meaning of suspension or it will be called as sense of Madrak (sensible sense) and in which will not have any news or like in the condition of sleep and there will appear condition of the unseen and other that from manifest and innermost there will be given message to sense but there will be not happening in the heart which is like an animal.

As per *Wahuwa Makum's* order whatever he will see which will be seen in the manifest about the prettiness of Allah. Whatever he will hear which is heard from Allah. And whatever he knows and which is there in His knowledge. Without logic suddenly when his look will befall on the painter than in the light of the manifest he gets lost the painting. And this is a place of observation and which has no limit and end.

1. The first status, in the beginning, the look of attribute goes toward creator (Allah) then in everything there will find his creator.

The meaning of the above verse is that "I do not see anything except Allah."

2. The second time, he will find the creator in everything and there will be not find anything created by the creator.

So it is a matter of "Ma ra ayat shisyan ill wa rayat Allah qibla." Its meaning is that "I do not see except Allah."

Here "Min arafa nafsahu faqad arfa rabbahu." (One who has got intimate knowledge of the soul then he is as such that he has got intimate knowledge of God and there is the appearance of the secret.

**"Ella innahum marayati min leqahi rabbihi alla enna hu bekulli shain muhit." And show its mirror and will remove the veil and announcement of " Wahua mahkuma ennama kuntam."**

And there is a couplet in the Persian language and its translation and interpretation are as follows.

"It was known that there is nobody is there and because whatever thing was seen and which was find his friend."

There is one couplet that is there in the Persian language and its translation and interpretation are as follows.

“ This world is in the shape of the word and its reality is a friend and if we think about its meaning then we will find him there it means Allah.”

There is one couplet that is there in the Persian language and its translation and interpretation are as follows.

“When he will see anything then he will find Allah there. This is the perfection of the man of the way of the faith.”

There is the personality of Allah is there but it seems that it is not there and where there is find world but which is not there. And there is the reality of Allah. God be praised this is strange work and it is a secret matter of the surprising. And Allah is most high and great.

In every personality of reality in which there is an appearance of the manifest of Allah. And the world which will be shown as an un-related and which seem a different thing in this matter. But unrelated is not there except one word it is nothing there. As there is only the personality of Allah is there. And there is no un-related. As Allah is there unseen. And due to the reason of the unseen, He will not be seen and its witness cannot be given in this matter. This is the reason for regret and loss that there is an argument for unrelated. In fact when you will get eyes which having eyesight then your eyes will watch not anything except Allah.

“Suwi Allah walalh mafi wajud.”

Where is unrelated and who is un-related and who is the soul of the unrelated and it is fact that in existence except Allah there is nothing there.



Kuja ghair ko ghair ko nafas ghair

The meaning and interpretation of the above Persian couple are as follows.

By God in existence except for Allah, there is nothing.

It is very good and good that in front of the eyesight of the world always there available two perfections of the manifestation of Allah like the bride's new look and like an indication of the beauty of the peacock. For wrong and for looking unrelated then the eyes will not find anything except unrelated. There is too much loss as well there will much bad luck in this matter. Oh, my friend (Allah) you are close to me. But I am helpless from you and far from you. Oh, Allah when this veil is over and when it will be solved and this distance in the presence and this is darkness when will be converted into the light.

**“Ya ghias almustagseen agsina bil-lutfak wa karamak ya irham ar-rahimeen.”**

The dear looker of the unrelated and who is not be such looker of God and for looker of God which is required such looker of the eyes of the life so that there will be open eyes of the heart. And there will be possible right looking of God.

It is further explained as follows.

“Oh listener of grievances hear our grievance by the kindness and there are your favours everywhere.”

There is a Persian couplet and its translation and interpretation are as follows.

“ For your look, there is required the eyes of the heart. The eyes of the world which could not possible to get this position. To pass from his personalty and by leaving two of this, that, me you and

become y then eye of the heart which will be opened. And there will be available watching of Allah. The spiritual master who said right that if you will not become in rapture then there will be no ox driven flour mill (world) which will be not there. Any Arif person who said the best the following couplet and its translation and interpretation is as follows.

“When you will keep remaining yourself then you will find abundance and when you will destroy your self then you will see oneness.”

**“Wa ilhukam ilhun wahid la ilaha il-lahu Rahman ar-raheem.”**

**And your God is one God, there is no God except Him the Beneficent and Merciful.**

This is very much regretted that our existence which in the between was become veil and so it was like a prison for us otherwise prettiness of the friend which is found always and everywhere.

**2.Eza qultu ma az nabto qala muheba liya**

**Wajudak zanbi la yaqasu bihi zanba**

**When there will be negligence with the friend so I got the reply that your existence is an incomparable sin.**

“Khaja Bayazid Bustami in his hymns who said **Ilahi kaif al-tariq elahi.**” (It means what is your intention.) And he was given reply in this matter that **“Dafa nafsak wa tal”**.Leave your soul and come toward me. It means it is there your veil and when you will separate your veil then at that time you will reach to me.

**Here is added translation and interpretation of the Persian couplet as follows.**

That to be engrossed in both worlds so that there will be no news about you in this matter like head and foot who can not see each other.

The dear Arif persons' reach will be there up to the light of Allah. And from his look veil of being two will be lifted there. And then there will come the light of the Toud (unity of God) which will come into the eyes then he can not see except the light of reality.

**Ja al haq wazhaq al-batil enna al-batil kana zahuqa.**

And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart." With the arrival of the last prophet Mohammed (peace and blessing be upon him).

In reality except for Allah, there is nothing in there and whatever is there in existence and which be there as perpetual existence. And which is not there in existence which is never there possible for existence.

**"Ala kullu shain ma khala Allah batail."** The prophet has said the poet Labaid's saying which correct among the sayings. It means if we see in reality that except Allah everything is false and useless and there is the downfall for every grace. "

If we see in reality He is there. And we are not there. The bee came in the shape of Enqa is a bird of the long neck and some say that it is an imaginary bird because nobody did see that bird. And in Persian, it is called Semeraq bird.

They are like persons of this court which is very high so the person of lust and babbling persons can not see them.

Even Musa talked with Allah and when he was in the conscious condition so then he was kept in the veil and he was told secrets of the love in the veil. This is the place of talking and the place of

attribute and which is called Sang (stone ) Saleem and which was on the right path in the condition of conscious and when there was a leftover of the veil so he has become unconscious for this reason.

Mr. Masood Bak who said that “Oh unconscious become careless from your side and but then you will know about your friend and destroy yourself and get a life. And put your weight of self on Satan and become helpless before friend then you will be aware of your friend. “

It should be understood that Dhikr Haqiqi and Manvi that this is dhikr of the secret, dhikr soul, dhikr personality, dhikr observation, and manifestation and which there is the result of dhikr language and dhikr Qalabi ( heart ).

Dhikr Qalbi which is in words, shape, and danger and dhikr of the soul and when there will be no danger then dhikr will become heart. And which are in the words and shape. And even though heart and its destination are soil and stone but there is the distance of miles in between the heart and soil. And when there will be no letter and shape so there will be the progress of the presence. And at that time dhikr will become heart and endeavor will be complete then there will be the absorption of Allah and light of Allah’s travel and progress which will be there. There is the order of our Sheikh Abdul Quddus which is as follows.

When dhikr will come in the destination of the heart so the dhakir (reciter) will ride the conveyance to go near the destination.

The matter is that the status of Dhikr which is only known to Allah. And there is no reach the angles to this place. Even though

the place of the heart is near to all and it also has to engage and reach in dhikr Sar and dhikr of soul and always than always find in manifestation and observation and for becoming learned person of the usage it has required progress in this matter. So that there will be a manifestation of *Saqar lakum ma fi samwati wal arzi.wasba alikum naimahu zahiratan wa batinatan* (Allah has subjected to your service that which is in the skies and that which is in the earth and has showered His favours on you excessively both externally and internally. So its completion should be there and there will be found lights and manifestation at every side. Even this is not the last place. So it is said that this way's last destination could not find. And this is such pain and for which there could not find its cure for this pain.

So the true student should do endeavours as for as possible day and night and busy in the dhikr khafi (hidden ) and dhikr jahri (loud voice) and in this matter to engage this dhikr always and for it there is condition of f is required for getting time and there are four things which are obstacle in this way are mankind, world, soul, and Satan. So the conditions of the prohibition which are impediment so for this reason with relation to the world and it's a so with also have boycott relation with them. There should be done the practice of the less eating of the food. So for this reason food and drinks and for these items, one should take 1/3 or half of its requirement in this matter. Some sleep which should be thought must and always take care to live in the condition of ablution. When there will be disturbance by mistake then pay attention to endeavours and take care of the dhikr. And do hard work so by the will of Allah there will be the love of Allah

which comes into the heart. And the place of the private and public which will be the same and equal.

The Persian poet Saadi who has said that till there is courage so by that time have to keep the love of Allah.

There should be done such efforts that dhikr should become part of life. As such that without dhikr there should not live in the world.

For this status, it is said that when the love of the lover when the caught edge of the shirt of the beloved then there is a possibility of the place of the freedom by that time. But when the love of the beloved when caught the edge of the shirt of a lover then there is no possibility of freedom in this matter. Then there will come before the meaning of *Aazkur Kam*. In this, there is an indication of the verse which is as follows.

*Fazkoruni wazkurukum* and its meaning are that “You remember me then I will remember you.”

Hazrat Rabia of Basra who has said that so she is living in the world with love of the friend. And in the other world, there will be live due to seeing the friend. You understand in dhikr you forget yourself as such that secrets of Allah and light of Allah which creat life into Zakir’s (reciter) life. And with light and shining of the witness of Allah and engrossment in the pleasure of the grace and prettiness of Allah. So in this way, he will get the right of manifestation. And he will become without any news of the world and all that is in it. And in the condition without consciousness, he will reach the destination and this is the end of the dhikr.

*“Maraz didan ruwait fazonsat guyai.”* And its meaning and interpretation are that by watching your face then my speech will be an increase in this matter.

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1. Rabia of Basra was a great mystic woman in the beginning period of Islam. She has a higher grade woman of higher status and miracles and with her and which are in a large number of the miracles so, for this reason, it is very difficult to write in the writing learned persons and saintly guides used to visit her to ask issues about Islamic law and religion.

In the dhikr, there are four places for Zakir (reciter). Dhikr of the tongue, dhikr of the heart, dhikr of secret, dhikr of the soul. And which were already explained before. For Zakir (reciter) there are three stages of dhikr. 1. Estela Zakir bar dhikr, in this dhikr and which Zakir adopt dhikr by his intention. And he will become unconscious and this term is called Kashaish. Hazrat Ba Yazid Bustaml who was there in this stage for a period of ten years. Then there created firmness in the dhikr and secondly about Estela Zakir bar dhikr in this dhikr and at this stage dhikr will become as life and then soul and relation which were imprisoned for this reason. There will be manifest the condition of *“Ella bizkiral-lahi mutmain alqalb.”* Third esteal Mazkur Bar Dhikr and this is absolute of manifest of the desired and place of the witness. As it was written that Hazrat Junaid who had done efforts on the place of Kashaes for a period of ten years. And there come to the stage of Estela dhikr bar Zakir then he could not find a danger of the unrelated in the heart for a period of thirty years. And this his place of Khilwat (solitude). Allah be praised that in the method of our Sheikh Abdul Quddus Gangohi

then true students and lovers who will get this grace in a short period of time due to this reason.

*Wa azkure isme rabbika wa tabtil elahe tabtela.* (And remember the name of your fosterer and devote yourself to Him with exclusive devotion). (73-8 al-Mu-Zammil).

Take caution that and it means to understand that there will be a comfort to the heart by the remembrance of Allah.

To understand that student who will be engrossed in the manifest of the beloved and lost himself and universes as non-existent and he will look these two things as one. In this matter, if there will be apparent upon him universe then thinks that there is being two which is existence there. In the fire of beloved and desired of reality's love then there will be not left anything left there. There is one couplet is here and its translation and interpretation are as follows.

“It will be good that there will be not lived Iraqi then there all these defects will not be there. When there will be the end of humility from the student then from him there will manifest condition of *la tabtaqi wala tazar* and its effect will not be there on manifest and no condition on the innermost. As it is said that “One day Laila came to see Majnu (beloved) see before him and she said to him that she is Laila and who is desired by you.” Then Majnu who replied that “ Ana Laila Ana Laila” ( I am Laila, I am Laila ) as it was said by somebody which is as follows.

Tu daru gum bashad touhid ein bud  
Gum shadan kam kun ke tafrid yen bud

You get lost in Touhid (unity of God ).



Sultan Arifain who has said in this situation.

Ta gayat min au rame jast am kud rame yaftam  
Akun se sal ast ke kud ra rami juyam ed rami ya am

“When I will search him as per my requirement. So I will find there myself. And now for 30 years, I search myself then I will find him there.”

How best is this capital.

Jamal dost chandan saya indakt  
Ka sadi na pad yadast az haqiri

Sadi due to low personality and inferior was not going to be seen and there was prettiness of friend (Allah) and such kind of shadow which came upon me.

This place is like curiosities and which is available less and for some it will be available like sky lightening and some period time only. And for others, it will be available for more time than the above time.

*“Zalik fazalauhu yuti min yusha.”*

There are three kinds of students. Allah said “Faminhu zalim nafse wa minhum sabiq qairat”

“So among them are those who are unjust to their own souls and among them are those who are moderate and among them are those who are foremost in good deeds.”

And one group who will do cruelties and atrocities on the soul and worshipers and doer of mystic and the students of Allah. They are in the circle of cleanliness. But they have not left the world. But they have not got complete purity.

The other group is called Muqtasad “ *Wal aqsadahu walatadlu wal adalu* ” and this group is in travel in the destination of the heart and their cleanliness of the heart is done. And they went toward travel to Allah. And the third group is called Sabiq Qairat and who are closed persons of Allah. And who reached perfection. They could not see except Allah. And they are got lost in the personality.

Dar bahr fanachu ghuta khurand

Juz haq huma rawadah kardand

The indication about Sabiq Qairat is that the purpose is no more there and the desired one is there with us.

Degaran ra wada fara bood

Laik mar anqad hama enja bood

Its translation and interpretation are that “ For us, there is available everything here and there is the promise of tomorrow for other people.”

So there is judgment here is that the first group who was cruel on the soul is in the doubt for this reason. And the second group is muqtasad mutawaisf and third group sabiq qairat are among the Sufi persons.

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1.In part 22 of the Holy Quran in the verse Fatir  
Samawat,

2.Etadal (moderation) is called Etqesad (economy) and Adal (justice ) and moderation are called Adil (just).

There are three kinds of people are there and first among them is like animals who will do efforts for eating, drinking and busy completion of the fulfillment of the sexual desires, and those people “Aualikal anam.” (They are like animals) in it, there is an indication about them. In this matter, there is no surprise that a large number of people from this group due to the love and problem of the world and they will be faith-less persons.” Elayazu bil-lahi mnin zalik.”

And the other group which is like angels and they will engage in endeavor always for worship of Allah, the glorification of God and declaration of God’s unity by pronouncing La Ilaha illallah and “Yasbihoon al-laila wan-nahar la yaftarun.” They busy in the day and night in obedience and not shown any laziness. These are worshipers and ascetic people. In this way, these people are like angels. So, for this reason, they reach to empyrean from the earth within one minute and also return back from empyrean to the earth. As this place is on the glorification of God and declaration of God’s unity by pronouncing La Ilaha Illallah. So, for this reason, they are on the way. These people did not have an interest in their hearts in the mortal world and its dangers. And they have kept interested and fondness toward another world which is clean and pure. In the higher grades of the other world and they have kept themselves in this world in the difficulties of the worship.so for this group is pure. But even they have trust in the unrelated so for this reason, these people are called with less courage.

*“Enha ke bajiz rue jai nagar annd kuta nazar and chai kuta nazar annd “*

Here added translation and interpretation of the above Persian text which follows.

“These people who see somewhere than You so these people are most shortsighted for this reason.”

There is a tradition that Prophet Eisa who was passed from worshippers and ascetic persons. And he was asked them “ Why they do such worship and asceticism.” and they have replied to him that “ Due to fear of the hell.” And in the same way with worship hope for heaven. Prophet Eisa said that “ You are afraid one of the creation and also hope from another creation.”

After that, he was passed from other people who were worshippers as well as ascetic people. He was asked with the “What is the aim of your worship.?” Then have said that “ They worship for the willingness and love of Allah.” Prophet Eisa told them that “You are friends of Allah. And there is the command for me from Allah to share my life with all of you.”

It is narrated by Wahab ( R.A.) that “ Enahu qala qala allah tala fe zabur zulam min rahaman fi janati wa nar la walam khalq jannati wala naran alam akan ahlan le anatah.”Allah has said in the holy book Zabur that one who will worship for heaven and hell so there is no such cruel person than him. If I will not create heaven and hell then they will not be people of the obedience.”

The third kind of person is like the prophets and their aim and purpose is the personality of Allah. In their eyes, look of the unrelated could not find the place. So It is said that “Arsh ba farash ta tajalli qalab momin arash lillahitallah.” And who keeps the heart pure from the universe. And there will be always attention toward Allah. There will be no attention from them for other than God. So for this reason for them sultan of Himat

(courage) Awulaik al-Muqrabeen. And their hearts are burnt down in the love. And are involved in the love of Allah. And love has made a place in their hearts. And in their conscience except this is nothing there.

“Aidat le ebadi li-saliheen ma la ain rat wala azan mamat wala Qatar ala qalav basher.”

It is their wealth that is available there so even though they will die but they will not die in this matter. And in place of Allah, they spend their lives in the observation of the friend. And for such people, it was said that *“Enna auliya lahu la-yamut Abadan.”*

“Zalika Fazlullahi Yuti Hi Mayyashaha” (Yeh Allah Ka Fazl Hai Maal-O-Daulat Wo Jise Chahta Hai Ata Karta Hai)

*Allah humma arzaqna himma wa istama fi deen adaba fe jami al-ahwal war zaqna mataba anbiwayak wa auliayak wajal minhu wa mauhum fe dunya wal akhirata bil-lutafak wa rahamatak ya-arhamar rahimeen.*

***The End.***